V No 2

JETHRO's CHARACTER OF Worthy Judges.

AN Assise-Sermon

PREACHED AT

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MARCH 22. 1663.

By *Antonie Scattergood* D.D.

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VIRO

EDVARDO ONLEY

AGRI NORTHAMTONIENSIS

VICECOMITI,

ET

LECTISSIMÆ EJUS CONJUGI

MARGARETÆ,

ANTONIUS SCATTERGOOD

HANC OPELLAM

D. D. D.

†

BY

ANTONIUS SCATTERGOOD

A.B., D.D.

JETHRO'S Character of Worthy JUGDES.

EXOD. 18. 21.

—able men, such as fear God, men of truth, hating covetousness.

N this Chapter is set down how it came to pass, that Moses, who hitherto had born the burthen of six hundred thousand men himself alone, hearing, examining, and deciding even their lesser causes, was perswaded, for his own ease, and the benefit of all Israel, to make choice of some worthy persons to be his *helps in government*, and to give commission and charge unto them to *judge the people at all seasons*. It v. 22. was the counsel of Jethro that put him upon this course of erecting and constituting as it were a new polity. For he being come out of Midian to con- v. 1—6. gratulate the Israelites deliverance out of Egypt, and to give his Son-in-law a visit in the wilderness, and observing the pains he took in judging and

determining of controverſies *from morning till evening*, like a prudent and experienced Prince,
ver. 13. and like a faithful friend, he blameth him for it, as being a burthen too heavy for the ſhoulders of any ſingle perſon, and adviſeth him to ſelect and ordain Judges and inferiour Magiſtrates, who would greatly leſſen the trouble he underwent, by bearing each of them his ſhare of it. Sage counſel this! But what need had Moſes that Jethro ſhould give it him? He having the Divine Oracle to conſult upon all occaſions, and God vouchſafing ſo to honour and befriend him as to
Numb. 12 8. *ſpeak with him mouth to mouth, even apparently, and not in dark ſpeeches*, one would think it had
Deut. 33. 5. Exod. 18. 1. been altogether ſuperfluous for this *King in Jeſurun* to receive inſtructions from *the Prieſt* or *Prince of Midian* how to menage his Office, how to rule God's people. But thus it pleaſed God to exerciſe and encreaſe the humility and meekneſs of his ſervant by putting him to learn prudence and policy from one who was in many reſpects his inferiour.

Acts 9. & 22. Thus the great Doctour of the Gentiles was by Chriſt's own appointment, who appeared unto him, ſent into Damaſcus, that there Ananias might cure him as well of his ſpiritual as of his bodily blindneſs, that from him he might hear the firſt leſſons of Chriſtianity, and know what he was to do and to ſuffer for Chriſt's ſake. And
Acts 10. the Angel's buſineſs with Cornelius was, not to preach the Goſpel to him, but to give him directions to find and ſend for Simon Peter, whoſe office it was to do it. Thus it is the good pleaſure

of

of God now, that we ſhould all ordinarily be taught our duty, not by a meſſenger from the dead, nor by an Angel from heaven, nor by God's immediate voice or revelation, but by men like ourſelves. The precious *treaſure* of knowledge is conveyed unto us through *earthen veſſels*: And it is our duty to be content, yea glad, thus to receive it; to look upon Truth, whoever ſpeaketh it, as a ray of Divine light, and to embrace wholſome counſel from the mouth of the meaneſt. And there is none indeed ſo mean and ſimple but the greateſt and wiſeſt upon earth may haply one time or other learn ſomething from him. The Wiſdom and Bounty of Heaven hath ſo diſpoſed things below, ſo diſpenſed the bleſsings we enjoy, that no man hath all, and that every one hath ſome; none is abſolute and perfect, none quite empty and deficient; and this, to the end that both the ſenſe of our wants may keep us humble, and the mutual dependency that there is amongſt us may make us love and not contemn one another; that *the Head* may *not ſay to the Feet, I have no need of you.* 1 Cor. 12 21.

This leſſon meek Moſes here had well learnt; and he may teach us all by his example. He was queſtionleſs the wiſeſt and moſt excellent perſon then in the world: He had been bred up in Pharaoh's Court, and ſo became *learned in all the wiſdom of the Egyptians*: He *was mighty in words and deeds*; he bore in his hand a rod far more potent then any ſceptre, by which he darkned the air, dried the ſea, broched the rocks, ruled the creature at his pleaſure: He was the Acts 7.22.

Guide and Judge of a mighty nation, the then only visible Church of God. And (which was his greatest dignity) he was *the Servant of the Lord*, and familiarly conversed with him as one *friend* doth with another. Yet this mighty and worthy Personage patiently heareth himself taxed for seeming to be ignorant of that which almost every body knoweth by common experience, That overmuch pains will assuredly wear and waste the pains-taker; and to be plainly told he did not well in taking upon him the sole administration of justice to so vast a multitude, and that both himself and the people under his charge and conduct would sorely rue it if he did not assume some able and well-qualified persons to be his assistants in that weighty affair. This he heareth quietly from one who was *a stranger from the Commonwealth of Israel*, and whom some hold to have been an idolater and ignorant of the true God: But this is too harsh a censure, and very improbable, as appeareth both from many passages in this Chapter, and from Moses's so long living with him, and at length marrying of his daughter. Whatever Jethro was, Moses meekly gave him the hearing, and neither justified himself, nor blamed his reprover for seeming too curious and busie *in aliena republica*, and meddling with that which nothing concerned him; But, instead of that, he *hearkned to the voice of his Father-in-law, and did all that he had said*, as ye read ver. 24. and may see further in the end of this Chapter, and in the first of Deuteronomie.

Deut. 34 5. Exod. 33. 11.

Exod. 18. 17, 18.

Let us all, Beloved, of what degree or calling soever,

ſoever, imitate this great Mirrour of meeknes, and be willing to be told of the errour of our ways, and of the way how to amend them, though it be by the meaneſt of God's meſſengers. Hitherto ye have had only a Preface to the Text; but, if ye pleaſe, let it ſerve for a Preface to the Sermon alſo.

In the words I have made choice to treat of at this time, are contained certain Characters or Notes which Jethro held requiſite to be in thoſe whom Moſes ſhould employ in Courts of Judicature, and make Miniſters of juſtice under him: They muſt be *able men, ſuch as fear God, men of truth, hating covetouſneſs.* In the handling of which points there is no better method then to take the words as they lie in order.

I. ABLE MEN. There is a threefold Ability requiſite in Magiſtrates. They ſhould have 1. *able* Heads, 2. *able* Hearts, 3. *able* Hands. They ought to be 1. men of Wiſdom and Diſcretion, 2. men of Courage and Activity, 3. men of Power and good Eſtate.

1. *Wiſdom*, ſaith the Wiſe-man, *is the principal thing.* Therefore he exhorteth us *to get wiſdom, and with all our getting to get underſtanding.* Whatever our profeſsion or employment be, *wiſdom is profitable to direct.* This will teach us to follow our callings and to order all our affairs with diſcretion. *Through* this *is the houſe builded*, and furniſhed too, Prov. 24.3,4. This inſtructeth the plowman to ſow and order his corn, Iſa. 28. And this teacheth the artificer how to handle his tools. In this book of Exodus they are often ſaid to have been

Prov 4.7.

Eccl.10.10.

been *wise-hearted* and *filled with wisdom* that wrought about the Tabernacle. And if those lower trades cannot be rightly menaged without Wisdom, how necessary an ornament and accomplishment will it be to those whose *art* it is, as the Prince of Poets speaketh,

Virg. Æn. 6. 852. —*regere imperio populos,*—
—*pacique imponere morem,*
Parcere subjectis, & debellare superbos,

to maintain Justice and Peace amongst the people, to protect the innocent, and to suppress the oppressour? Certainly Wisdom is needful either here, or nowhere. The word KING, which in our language signifieth the supreme Magistrate, is derived, they say, from cyning, which in the Saxon tongue signifieth *Cunning, Skill, Knowledge*; Wherein Kings especially should abound. This will be unto them an ornament *better then rubies*, and *a defence better then strength* or *then weapons of war*. It was therefore one of the wisest acts that we find recorded of the wisest of Kings, that being put to his choice what he would receive of the Giver of *every good and perfect gift*, he said, *Give thy servant an understanding heart, to judge thy people, that I may discern between good and bad*, 1 King. 3. 9. But because, as Jethro telleth Moses, the administring of justice to a whole nation is a task too heavy for any one man to perform himself alone, (*Who is able to judge, saith Solomon there, this thy so great a people?*) therefore it is an especial point of Kingly prudence to substitute, as Moses is here advised, well-qualified and worthy Persons to discharge that office under him.

Prov. 8. 11. Eccl. 7. 11. & 9. 16, 18.

And,

And, blessed be God, our Moses, who hath been wonderfully hid (by the care of females too) and graciously preserved from bloud-thirsty Tyrant, who hath escaped (as Moses did) perils by water and perils by land, and who hath been brought out of exile (as Moses out of Midian) to rule and govern this our Israel; This our Moses, I say, hath shewn his Princely wisdom and care over his people in *providing able men* to *judge* them *at all seasons*; Men well versed in the Laws of God, men well learned in the Laws of the Land, men of mature age and deep experience; who have fresh in their memories the Reports of ancient Sages, *responsa prudentum, & sententiæ judicum*; who having been acquainted with trials of all sorts, know how to receive informations, examin witnesses, sift out the truth, put a quick end to suits without unnecessary demurrers and protractions; who can pluck off the fair disguise that is sometimes put upon a foul cause, lay open the falshood of subtile and cunning men, and so defeat the crafty and clear the innocent; who have the Balance of Justice in one hand as well as the Sword in the other, and having exactly weighed what is brought before them, can tell when to use the rigour of the Law, and when mitigation and equity should be exercised.

Such *able men* are the reverend Judges of this land. Such, I am sure, all Judges ought to be; And not only they, but also all others proportionally who have any thing to do in Courts of Justice, all that be Assessours on the Bench, or Pleaders at the Bar, or empannelled for the Jury; they should be all *able men* in this first sense, men of good skill and

judge-

judgment in ſuch matters as they take in hand, men of wit and dexterity to expedite and diſpatch them. Then they may be able to promote juſtice: But otherwiſe they cannot but be perverters or hinderers of it. For none can be competent judges of what they underſtand not. Ἕκαστος κρίνει καλῶς ἃ γινώσκει, ſaith the Philoſopher. Knowledg is a neceſſary help to Judgment. They muſt be *able men* that judge.

Arist. Eth. 1.

To blame then are they who having empty heads, but ambitious or covetous hearts, ſay with Abſalom, *Oh that I were made judge in the land, that every man which hath any ſuit or cauſe might come unto me, and I would do him juſtice.* They would have the credit and profit of the place, but are void both of care and ability to diſcharge it. Vain men! that gape after Honour, which is but a bubble, and catch at Riches, which are *nothing*, and conſider not what a fearful Wo would hang over their heads if they had their wiſh, namely that in the Prophet; *Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.* A groſs miſtake. But thus undoubtedly would theſe men miſtake, if once ſet in the ſeat of judgment, being deſtitute of the main qualification of a Judge, the ſpirit of judgment and diſcerning. They would *juſtifie the wicked, and take away the righteouſneſs of the righteous from him.*

2 Sam. 15. 4.

Prov. 23. 5.

Isa. 5. 20.

- - er. 23.

Beloved, the right way to Honour is Virtue: And it is better far to deſerve preferment, and yet not have it, then to have it, and not deſerve it. Labour then for real worth, and wait for reward

till

till he who is the fountain of honour ſhall think fit to beſtow it. To do otherwiſe, to look for advancement and advantages without deſert, is as abſurd and prepoſterous as if a man ſhould exſpect to reap when he hath not ſown, to receive wages without doing his work, and to ſee a ſhadow where there is neither light nor ſubſtance. So much of the firſt ſort of Ability that is requiſite in Magiſtrates; They muſt have *able* Heads. Next, they muſt have

2. *Able* Hearts, that is, Hearts full of courage and reſolution to do what they know is their duty. A good Second this unto the former. Skill without Will, Wiſdom in the brain without Freedom in the breaſt, is altogether unactive and to no purpoſe, like a good weapon that is never drawn out, but ſtill reſteth and ruſteth in its ſcabbard; or, like a man who, having a journey to go, hath eyes to ſee his way, but no legs to walk in it. On the other ſide, Courage not guided by Knowledge is like metall in a blind horſe, carrying him on apace toward blocks or downfalls; or, like a ſharp ſword in the hand of a fool or a mad-man, wounding whom it ſhould not. But *ſi non proſunt ſingula junctа juvant*. Theſe two, a good Head, and a great Heart, though when apart one from the other they avail little or nothing, yea are often dangerous and hurtful both to others and to them that have them, yet when they go together in a Magiſtrate, they ſerve to make him almoſt complete: Like Caſtor and Pollux, who appearing ſingle were counted of old ſad *omens*, portending ill luck to mariners, but when they were ſeen both at once,

simul & semel, they signified a successful voyage.

Beloved, the vessel wherein we are all embarked, the great Ship of this Kingdom, is likely to sail on prosperously, so long as we see upon our sails or masts those lucky *Gemini*, those twin-stars, the light of Knowledge, and the fire of Zele; so long as those who sit at the helm, and see to the steerage of our course, are both skilful in their Compass, and careful to observe it. Let us therefore pray often to Him that *sitteth upon the water-flood*, that as our Land is *full of Knowledge, as the waters cover the sea*, so *Judgment* may *run down* in it *as waters, and Righteousness like a mighty stream*; And to this end, that he would bless all those whose office it is to execute justice amongst us, especially the reverend and learned Judges; that as he hath given unto them *the spirit of Counsel*, so he would also give unto them *the spirit of Might*, that they may still *be strong and of good courage*, that they may *not dread, nor be dismayed*, but *deal courageously*; that they may not respect the persons, or letters, or promises, nor fear the faces, or frowns, or threats of men, but with an undaunted courage do justice to all unpartially, maintaining the cause of the innocent, though never so poor, and *breaking the jaws of the oppressour, and plucking the spoil out of his teeth*, though he be never so great.

Psal 29.10. Isa.11.9. Am.5.24. Isa 11.2. 1 Chr.22.13. 2 Chr.19.11. Job 29.17.

Thus doing they will do God, their Prince, their Country, yea and themselves also, good service. By obeying the will and imitating the example of that *Judge of all the earth*, who *sitteth in the throne judging right*, they will deserve those high titles, that are given them Psal. 82. 6. *I have said, Ye are*

Gen.18.25. Psal.94.

Gods,

Gods, and all of you are Children of the moſt High. Their Tribunals will prove ſtays and props unto the King's *Throne*, which *is eſtabliſhed by righteouſneſs.* They will uphold the Commonwealth from confuſion and ruine, and procure the bleſsings of God upon it. They will have the prayers and praiſes of good people here, and receive from *the righteous Judge the crown of righteouſneſs* hereafter. Prov. 16. 12. 2 Tim 4. 8.

But thoſe who, being called to the office and dignity of a Judge, ſuffer baſe unworthy fear to bear ſway in them, and dare not go on, as they ought, in the courſe of juſtice by reaſon of ſome *lion* they phanſie to lie *in their way*; Thoſe who had rather wrong a poor innocent, then by doing him right forfeit the favour and incur the diſpleaſure of ſome great man; Thoſe who, with *Gallio*, out of negligence or love of eaſe *care for none of thoſe things* which by vertue of their place they are bound to care for; or, with *Feſtus*, *to do* the multitude *a pleaſure*, can find in their hearts *to leave* a righteous man *bound*; or, with *Pilate*, to avoid Ceſar's frown and the loſs of their place, can diſpenſe with their conſcience for once, and doom a moſt innocent perſon to death; Such Judges as theſe diſgrace themſelves and their honourable calling by their faint-heartedneſs; and by uſing unlawful means to ſave their own ſtake and to gain the favour of mortal men, they *fall into the hands of the living God*, who is *a conſuming fire*. Prov. 26. 13. Acts 18. 17. Acts 24. 27. John 19. 13. &c. Hebr. 10 31. & 12. 29.

Beloved, let us all, both Magiſtrates and people, baniſh puſillanimous fear out of our boſoms. No paſsion ſo much diſquieteth our minds, none ſo much

much oppoſeth Reaſon and Religion, as this. It *betrayeth the ſuccours which Reaſon offereth*: It maketh a man *chuſe iniquity rather then affliction*, preſer a whole skin before a ſound conſcience, *truſt God with his ſoul rather then men with his eſtate*, as was lately ſaid and practiced by too many. In a word, he that is baſely fearful and cowardly is ſo far from being a good Magiſtrate that he cannot be a good man till that aguiſh diſtemper be well driven out of him. Out with it then in God's name; and let us all in this ſenſe become *able men*, men of courage and action, *not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord* with all our might in the performance of thoſe duties that either our general or our particular calling obligeth us unto, that ſo we may eſcape the *curſe* that is threatned againſt thoſe that *do the work of the Lord negligently*, and be commended and rewarded with *good and faithful ſervants* at our Maſter's coming. I come to the laſt kind of Ability that ſhould be in Judges. They muſt not only have *able* Heads, and *able* Hearts, but

Wiſd. 17. 12.

Job 36 21.

Rom. 12. 11.

Jer. 48. 10.

Matth. 25. 21, 23.

3. *Able* Hands. I mean, They muſt be *able* in outward matters. The word in the Original, beſides that Ability of mind ye have heard of, ſignifieth many other things; as 1. *Ability of body*, 2. *a Multitude of people*, 3. *Power and Authority*, 4. *Riches and Eſtate*: All of them fit accouſtrements of a Judge. Of the three firſt but a little, and of the fourth not much.

First, Judges have need of able Bodies. Otherwiſe, how can they endure to *ſit* day after day *from morning till evening* (as Moſes did) in Courts of judicature,

Exod 18. 13, 14.

judicature, carefully and heedfully attending every tranſaction? Otherwiſe, how can they twice a year ride long *circuits* (as Samuel did) and *judge* the people *in ſeveral places*? Otherwiſe, how can they, when they are returned to their houſes, take ſo great pains as they do in their Studies, that by encreaſing their knowledge they may encreaſe their judgment, and by learning from the dead may be the better furniſhed to inſtruct the living? This laſt is not the leaſt of their labours, *much reading*, as well as much riding, *being a wearineſs to the fleſh.* 1 Sam. 7. 16. Eccl 12. 12.

Secondly, the word ſignifieth *a Multitude*, or *great Aſſembly*. And this it is meet, more then meet, that my Lords the Judges, when they are upon the King's and Countrey's ſervice, ſhould ſtill ſee about them; that not onely the Sheriff with his train, and the Juſtices and other Gentlemen, but alſo a good part of the body of the County ſhould attend at the Aſsiſe, to the end they may honour the perſons of the Judges, credit and countenance the proceedings in the Courts, and being preſent when Oppreſſours and Maleſactours are juſtly ſentenced, may *hear* and *fear*, and learn *not to do preſumptuouſly*.

Thirdly, the word ſignifieth *Power and Authority*. And this ought all Judges to be inveſted withall. Otherwiſe their Wiſdom and Zele will avail but little for the publick good.

— *Vana eſt ſine viribus ira.*

How ſharp ſoever the edge of a weapon be, yet if it have no back, it will flag, and give feeble and uncertain ſtrokes. So if a Judge want power, though he ſay what he ought, the people will do what they liſt,

list, and dispute and despise his sentence at pleasure. To prevent this, all Magistrates ought to be armed and backed by their Master who employeth them. And so our Judges are. They are *Justitiarii Domini Regis*, my Lord the King's Justiciers: And *where the word of a King is, there is power*. They are authorized by his Commission who, under God, hath the supreme power in the Nation; and they are assisted by him who, under the King, hath the *Posse Comitatûs*, the supreme power in the County; whose office it is to see that done which the Judge hath said, and his words turned into works.

Eccl. 8. 4.

Fourthly, the word signifieth *Wealth* and *great Estate*. And this Grotius seemeth to conceive to be principally, if not onely, meant here. [illegible] (saith he) *opulentos significat*. And he giveth two reasons why none but rich and wealthy persons should be chosen Judges; *Tales enim & dignitatem tuentur meliùs, & longiùs absunt ab inhonesti quæstûs suspicione*; Such as have large and fair estates both are better able to maintain the dignity of that high calling, and shall also be freer from the suspicion of corruption and dishonest gain, whereas those who are known to be in a poor and needy condition will still be supposed ready to embrace any offer, how unlawful soever, that they may provide for their necessities, and get a livelyhood. We may adde a third; That such is the judgment, or rather want of judgment, of the common people, that wisdom and real worth will come short of its due esteem amongst them, if it be overclouded with poverty:

In locum.

cre-

—— credidit ingens Horat. l. 2. sat. 3.
Pauperiem vitium ——

On the contrary,

—— qui divitias conſtruxerit, ille
Clarus erit, fortis, juſtus, ſapiens. ——

Poverty they account the greateſt vice, and no goods like to thoſe of Fortune. A fond and fooliſh conceit this. As we ſhould *not have the faith of our Lord Jeſus Chriſt*, ſo neither ought we to have the Law of the Land, *with reſpect of perſons*. Jam 2. 1. There was not a jote more reverence and obedience due to the decrees of the Roman Senat when the Court ſhone with purple then there was when there ſate there

—— pellitis ruſtica corda patres. Propert. l. 4. el. 1.

Senatours taken from the ſheepfolds, and clad with no better robes then the skins of their cattel. Truth is Truth, and Law is Law, though a poor man ſpeak it; and wiſdom is wiſdom, though it lie under ſordid raiment: Yet ſince the Vulgar will not be brought to think ſo, but *the gay clothing* and Jam. 1 2, 3. *the gold-ring* ſhall ſtill find *reſpect* from them, and *the poor man's wiſdom be deſpiſed, and his words not* Eccl. 9. 16. *heard*, it will be prudence therefore in the ſupreme Magiſtrate, when *Governours* are to be *ſent by him* 1 Pet. 2. 14. *for the puniſhment of evil-doers, and for the praiſe of them that do well*, to obſerve Jethro's advice here to Moſes, and to pitch upon ſuch as, *cæteris paribus*, are the *ableſt men* in this laſt ſenſe, men of great and plentiful eſtates, were it for no other reaſon but this, that by thus indulging to that popular prejudice, which he cannot cure, he may keep Tribunals from the diſreſpect and contempt they

they would be liable unto if men of mean fortunes were ſet upon them.

I might here take occaſion to ſpeak alſo of men of another robe, the Paſtours of Chriſt's flock, the Miniſters of the Goſpel, who being *Rulers* too in their proper ſphere, beſides their inward abilities, ought alſo to be *able men* of eſtates, and that, amongſt other reaſons, upon the like account with Magiſtrates, that their *ruling* and their *labouring in the word and doctrine*, their pains and preaching, may be of more both eſteem and efficacy. The Apoſtle would have them *accounted worthy of double honour*, of Maintenance, and of Reverence: But we have many amongſt us, not of the populacy onely, but (more ſhame for them) even of higher rank, who look aſquint at the Miniſter's portion, and could like it far better if God were ſerved as Jeroboam's Calves were, by *the meaneſt of the people*. Let ſuch men know (to ſay nothing elſe) that they are enemies herein not ſo much to the Miniſter as to God's glory and to their own ſouls. For if Sacrilege, as it hath begun, once bring Poverty upon the Clergy, that Poverty will ſtraight uſher-in Contempt and Scorn; and then the Word of God, not being received with reverence, will be ineffectual; and ſo a wide breach and floudgate will be opened for Hereſie, Irreligion, Atheiſm, and all Profaneneſs. No more of this, though the argument be too neceſſary, becauſe it is not ſo ſeaſonable. I will keep within the compaſs of the Text, that I may not exceed that of the Time. It followeth,

1 Tim. 5 17.

1 Kings 12. 31.

II. SUCH AS FEAR GOD. It is a large field this

this to be ſurveyed as it ought; but that neither the remainder of my ſand nor your weighty occaſions will permit. I will therefore preſent you only with a ſmall draught, and leave it to be enlarged by your private meditations.

By the *Fear of God* in this place (as we may gather from the companions which go along with it, *Love of Truth*, and *Hatred of Covetouſneſs*) we are to underſtand that genuine and kindly ſort of Fear which is in the hearts of God's children, and which maketh them ſo ſolicitouſly careful not to offend him; an awful Reverence of the Divine Majeſty, proceeding from Love of him, and producing Obedience to him; Much like unto that reſpect which vertuous Wives bear unto their Husbands, or that which dutiful Children bear unto their Parents: Whence it is called *Chaſt* and *Filial* Fear.

There is alſo another ſort of Fear, of a far different & baſer allay, like unto that dread whereby an ill-conditioned ſervant is forced to do his maſter's will much againſt his own, ἐκὼν, εἰκουσί γε θυμῷ. Do it he would not, if he durſt do otherwiſe. This by Divines is called *Servile* or *Slaviſh* Fear, by the Apoſtle *the Spirit of bondage*; becauſe it putteth Rom. 8. 15. a man into the poſture of a bondſlave, who hath his mind ſtill tormented with the apprehenſion of his maſter's ſtrictneſs and auſterity, and doth all he doth to eſcape the whip and the cudgel. This Fear hath for its object, not Sinne, but Puniſhment; and for its cauſe, not Love of God, as the former, but Self-love, and Love of the world, which make a man ſeek onely after eaſe, pleaſure, profit, and whatſoever elſe the Fleſh luſteth after. As for

God, the man who is poſſeſſed onely with this Fear, looking upon him, not as a gratious Father, but as a ſtern Judge, not as a Friend, but as an Enemy, cannot chooſe but hate him. For as *perfect Love*, according to S. John; *caſteth-out Fear*, that is, tormenting Fear; ſo alſo ſlaviſh and tormenting Fear excludeth Love. Theſe two are incompatible and cannot ſtand together. *Quem metuunt, oderunt: quem quiſq; odit, periiſſe expetit.* Ungodly wretches are θεοστυγεῖς, *haters of God*, and would therefore, if it were poſsible, pluck him out of his throne; They could wiſh there were no God, or that he could *not ſee*, or would *not regard* when they do amiſs. They do what they can to put *God out of all their thoughts*, that they may ſin the more licentiouſly. But when they ſhall have done all they can, God will not be quite put out of their thoughts, but ever and anon the belief of his Preſence, Knowledge, Juſtice, Power ſhall imbitter their ſinful pleaſures, check them in their inordinate courſes, and make them *tremble*, with *Felix*, at the thought of *a judgment to come*. For as true ſaving *Faith* is not in the power of man, but a ſupernatural *gift of God*, ſo neither is Incredulity wholly in man's power, the knowledge and belief of ſome points being as it were inbred by Nature, and common unto all, eſpecially of the Divine Eſſence and Attributes, That God *is*, and, That he is *wiſe*, and *juſt*, and *powerful*, and, That *he will reward every man according to his works*. Hence that propenſion, even in the moſt ſavage and barbarous nations, to ſome religion and the worſhip of a Deity; hence thoſe gripes of conſcience after *wilful*

1 John 4. 18.

Ennius apud Cic. Offic. 2.

Rom. 1. 30.

Pſal. 94 7.

Pſal. 10. 4, 11, 13.

Acts 24. 25.

Epheſ 2 8.

wilful ſinning, and that *fearful looking-for of judgment*, a notable inſtance whereof we have in the firſt ſinners Gen. 3. Theſe *terrours of the Lord*, being kindled in the breaſts of men by the light of Nature, may indeed be much encreaſed by the preaching of the Word making clearer and further diſcoveries unto them of their own ſins and of the wrath of God; but they cannot by any means be quite extinguiſhed. For let wicked men endeavour never ſo much to blind their own eyes, to harden their hearts, and to benumme their conſciences, yet ſtill there will be θεὸς ἐνδον, a conſcience accuſing, an heart condemning, a worm gnawing, and a fire glowing: Heb. 10. 26, 27.

— *tacitâ ſudant præcordia culpâ,* Juven. 1. 167.

ſaith the Satyriſt: and in another place moſt excellently,

— *diri conſcia facti* Juven. 13. 193.

Mens habet attonitos, & ſurdo verbere cædit,
Occultum quatiente animo tortore flagellum.

A kind of hell, this, upon earth, and the greateſt of all torments,

Nocte dieq; ſuum geſtare in pectore teſtem, ---- 198.

to have the Conſcience continually laſhing us with the remembrance of ſin and with the fear of vengeance.

This ſlaviſh and tormenting Fear, though it be in evil men and hypocrites, yet is not evil in itſelf, but of great uſe and benefit. For 1. ſeeing that not onely Nature teacheth us to fear the evil of puniſhment, but the Scripture alſo biddeth us, *if we do evil, then to fear*, if we ſhould do evil and not fear, we ſhould make our ſin *exceeding ſinful* by Rom. 13 4.

falling into it presumptuously, and lying in it securely. 2. Again, were it not for this curb, men would run into all licentiousness like unbridled horses; they would make their Will and their Power the onely measure of their actions, and hold nothing unlawful but what is unpossible: There would be no order nor quiet upon earth, but Mankind would become *like fishes of the sea*; the greater still would devour the lesser, and all outrages and villanies would be daily committed. But God putteth this fear into the hearts of men, that it may be a restraining grace, and hinder the perpetrating of a world of wickedness. 3. Further yet, this servile Fear is an instrument not onely of God's Wisdom and Providence in ruling the affairs of the world, but also oftentimes of his fatherly Mercy and loving Kindness to his children, whom he is wont to lead towards heaven by the gates of hell, and after he hath affrighted and afflicted them by *the Spirit of Bondage*, to comfort and conduct them by *the Spirit of Adoption*; This Fear, though not itself a sanctifying and saving grace, yet making way for such; as Fire, though it giveth not forms to metalls, yet fitteth them for the reception of forms; and the Needle, though it sew not the cloth itself, yet draweth after it the threed, that doth: This we may see in those early Converts Acts 2. in whom *Compunction of heart* was the beginning of Conversion. God appeareth to our souls for the most part as he did to Elijah on mount Horeb, making the *Wind*, the *Earthquake*, and the *Fire* usher-in the *still small Voice*. Moses is *our School-master to bring us unto Christ*, and under the

Hab 1.14.

Acts 2.37,38.

1 King. 19.11,12.

Gal. 3.24.

the terrours of the Law we are trained up to *ſerve God acceptably with reverence and godly fear.* Firſt we learn to dread God as a Judge; and then, to reverence him as a Father: firſt, to fear the Lord and his wrath; and then, to *fear the Lord and his goodneſs*, as the Prophet ſpeaketh, and, as the Pſalmiſt, to *fear him* becauſe *there is mercy* and *forgiveneſs with* that is, (for ſuch ſenſe thoſe places may have) leſt we ſhould forfeit and come ſhort of his goodneſs and mercy. Firſt we fear leſt he ſhould find us; and then we fear leſt we ſhould loſe him: firſt we fear leſt he ſhould ſmite us; and then we fear leſt he ſhould not embrace us. Thus even this Servile Fear may be ſaid to be *the beginning of wiſdom.* Hebr. 12. 28. Hoſ. 3. 5. Pſal. 130. 4.

But David and Solomon his ſon (who both give that high *elogium* to *the Fear of the Lord*) are to be underſtood to ſpeak of that eminent and excellent Fear which doth not contract the heart, but *enlarge* it, as the Prophet ſpeaketh, doth not drive us from God, but make us cleave unto him. This Fear is not barely *the beginning of wiſdom*, that is, the firſt ſtep unto it, but it is (as the Hebrew word רֹאשׁ alſo ſignifieth) *the head*, the chief and principal point, *of wiſdom*, the ſumme and complement and perfection of it. *Behold, the fear of the Lord, that is wiſdom*, ſaith God, Job 28. 28. *wiſdom* κατ' ἐξοχὴν, eminently, emphatically ſo. It is often put for the whole worſhip and ſervice of God, being the main root and foundation of Religion. The Preacher ſaith it is *the whole duty of man*, Eccl. 12. 13. *Let us hear*, ſaith he, *the concluſion of the whole matter; Fear God, and keep his command-* Pſal. 111. 10. Pr. 1. 7. & 9. 10. Iſa. 60. 5.

mandments: for this is the whole duty of man. Filial Fear, and ſincere Obedience, that the fountain, this the ſtream, is both *totum Coditis*, and *totum Hominis*, the ſumme of God's book, and the ſumme of Man's duty, all that can be ſaid, all that ought to be done. *Eſchew evil, and do good*, is the Brief of the Bible. Now this Fear maketh a man
Prov. 16 6. not onely *to depart from evil*, (which the other
Prov. 8. 13. Fear may do) but *to hate evil*, and that not ſo much becauſe it is deadly as becauſe it is ugly, not ſo much becauſe God will puniſh it as becauſe he doth diſlike it and hath forbidden it. It maketh a man alſo to do good, and that willingly and chear-
Pſal. 112. 1. fully. *Bleſſed is the man that feareth the Lord*, ſaith the Pſalmiſt: *he hath great delight in his commandments.* He who hath his heart indued with this grace will not dare to commit any ſin, not to blaſpheme God's name, not to profane his day, not to neglect his ſervice, but will with care and diligence perform the duties that God requireth of
Levit. 20. 30. him: He will *keep his Sabbaths, and reverence his Sanctuary*; he will attend upon his Ordinances, hearken to his word, receive the Sacrament, call upon his Name, ſeek to inform himſelf in God's will, and endeavour to conform himſelf unto it. This made Joſeph, though ſhrewdly tempted, ab-
Gen. 39 9. Exod. 1. 17. ſtein from uncleanneſs. This kept the Midwives from murthering the Hebrew infants, contrary to the expreſs command of the bloudy Tyrant. This
Neh. 5. 15. withheld Nehemiah from oppreſsing the people, when Oppreſsion was now grown cuſtomary, and he might have pleaded precedent and preſcription for it. Other *Governours before him were charge-*

able

able to the people, exacting proviſion and money of them, and ſuffered alſo *their ſervants* to be inſolent and *to domineer over them: But ſo did not I*, ſaith he, *becauſe of the fear of God.* Though he was higher then the people, yet he forgot not that there was One higher then he, who ſtrictly obſerved his behaviour, and would call him to account for all his actions. And this held him within due compaſs, and made him exerciſe his power to the people's advantage, and not his own.

On the contrary, where this curb is wanting, men grow impudent in ſinning, and commit all wickedneſs even with greedineſs. When the Apoſtle would ſhew the fountain of all impiety and iniquity amongſt men, he ſaith, *There is no fear of God before their eyes.* Rom 3.18. This reaſon Abraham allegeth to Abimelech wherefore he was loth to own Sarah for his wife when he was come to Gerar, *Becauſe I thought, Surely the fear of God is not in this place, and they will ſlay me for my wives ſake.* Gen 20.11. Where the fear of God is not, men will make no bones at all of murthering a Prophet and raviſhing his matrone.

From what hath been ſaid we may know what to judge of the men of this generation. Concerning a great part thereof we may take-up the Pſalmiſt's words, *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before their eyes.* Pſal 36.1. The outragious and unbridled ſins of this age, Atheiſm and Libertiniſm, Schiſm and Hereſie, Oaths and Blaſphemies, Sacrilege and Profaneneſs, Sedition and Rebellion, Bloud-ſhed and Cruelty, Oppreſſion and Injuſtice, Drunken-

neſs

neſs and Gluttony, Pride and Uncleanneſs, Covetouſneſs and Uncharitableneſs, theſe notorious and horrible ſins do openly ſhew that there is little fear of God amongſt us. Thoſe few who, making conſcience of their ways, will not *caſt in their lot among* the reſt, and *run into the ſame exceſs of riot*, are made objects of wonder and ſubjects of obloquy: The world accounteth their courſes *ſtrange*, and *ſpeaketh evil of them*. But let all ungodly wretches know, that, if they repent not, reform not, they ſhall ere long *give account to him that is ready to judge the quick and the dead*, and feel that Power which they now do not fear. And for us, Beloved, let us labour to get this holy Fear into our inward parts; and, ſeeing it is an heavenly and Divine grace, let us earneſtly pray with David, that God would *unite our hearts* unto him that we may *fear his Name*; that we may *ſtand in awe* of him, and *not ſin* againſt him; that we may ſet God alwayes before us, and having ſtill a due belief and apprehenſion of his preſence with us, his knowledge of us, his power over us, and above all of his goodneſs unto us, we may *exerciſe ourſelves to have always a conſcience void of offenſe toward him*, and to approve not our actions alone, but alſo our very affections unto him. *Bleſſed is the man who* thus *feareth always*.

Prov. 1. 14.
1 Pet. 4. 4.
1 Pet. 4. 5.
Pſal. 86. 11.
Pſal. 4. 4.
Acts 24. 16.
Prov. 28. 14.

Before I cloſe-up this point (which ſhall cloſe-up my diſcourſe at this time) let me crave leave (though indeed my Text and my Calling give me leave) to tell Judges and Magiſtrates and all that are in authority, that they ought to be *ſuch as fear God*.

This

This Qualification ſtandeth, mee thinketh, in the Text like the Sun in the middle of the Planets, diſperſing his beams all about, being the fountain of light and life; or like the Heart in the midſt of the body, which is *primum vivens*, and ſendeth bloud and ſpirits to all the membres; or like the Poiſe or Spring in a clock, which is *primum movens*, and ſetteth every wheel a-going: Thus this Grace hath influence upon all its fellows, which are ſtill wont to ſprowt from it as branches from the root. That Magiſtrate who truly *feareth God*, will be alſo *an able man* both in head and heart, *a man of truth*, and *an hater of covetouſneſs*. 1. The Fear of the Lord will be unto him a principle both of Wiſdom and Courage. It will make him firſt pray and labour for a competent meaſure of knowledge for the diſcharge of his duty, and then with an undaunted vigour and reſolution perform it, ſcorning to be drawn or driven from it by the fawns or frowns of the world. For this noble Fear will baniſh, yea quite extinguiſh all baſe reſpects and carnal fears, as fear of loſs, or danger, or diſgrace, or impriſonment, or death it ſelf. None of theſe, nor all theſe ſhall be able to deter a religious Magiſtrate from doing his duty. *The Lord of hoſts* being his *fear* and his *dread*, he will not *be afraid of a Man that ſhall die, and of the Son of man, which ſhall be made as graſs*; Not *forgetting the Lord his Maker*, he will not *fear the fury of the oppreſſour*; *Fearing Him who can caſt both body and ſoul into hell*, he will *not fear them who* can but *kill the body*, no nor that neither, not ſo much as touch an hair of the head, without leave and power from above. He will, with Isa 8.13. Isa 51.12. ---13 Matth. 10 28. Luke 12 4.5.

holy David, deſpiſe and defie all oppoſition, and
Pſal 72.1. that upon David's account; *The Lord is my light and my ſalvation; whom ſhall I fear? the Lord is the ſtrength of my life; of whom ſhall I be afraid? Though an hoſt ſhould encamp againſt me, my heart*
Pſal.23.4. *ſhall not fear. Yea, though I walk through the valley of the ſhadow of Death, I will fear no evil: for thou art with me.* O the excellency of godly Fear! All other Fears blind and beſot a man, make him unreaſonable, unjuſt, irreligious, ready to do any evil, ſo that he may eſcape the evil he feareth:
Pſal.111.10. But *the fear of the Lord is the beginning of wiſdom; and a good underſtanding have all they that do thereafter.*

2. Again, that Magiſtrate who truly *feareth God* cannot chuſe but be alſo *a man of truth*, and that in reſpect both of belief and of life, of opinion and of practice, of ſpeculation and of judgment. He will love the Word of God, and live accordingly; He
Prov.23.23. will *buy the Truth* at any rate, and *ſell* it at no rate: He will abhor all falſe doctrine, hereſie and ſchiſm, all fanatical and fond opinions, and make uſe of that power which God and his Prince have given him to diſcountenance and ſuppreſs them. And as he will be *a man of truth* in reference to the firſt Table, ſo will he alſo be in reference to the ſecond, being by his Office *cuſtos utriuſq; Tabulæ*. He will be a friend to Juſtice, (which is eſpecially meant here by *Truth*) and a foe to Falſhood and Wrong. He will neither offer injuries himſelf, nor ſuffer injuries in others; but will *truly and indifferently adminiſter juſtice to the puniſhment of wickedneſs and vice, and to the maintenance of true Religion and*

vertue.

vertue. He will *put-on righteouſneſs, and it ſhall clothe him; and his judgment ſhall be as a robe and a diadem:* He will count exſecuting of judgment a greater ornament unto him then his purple and ſcarlet, and glory no leſs in it then Kings do in their Crowns and Sceptres. This it is for a Judge to be *a man of truth.* A copious and neceſſary Theme, had we time to handle it. But being loth to make the Pulpit treſpaſs upon the Tribunal, I give you but a ſmall view of it by the By, and ſpeak of this Qualification (as I ſhall alſo of the laſt) only as an inſeparable companion of the former, That the Judge who *feareth God* will be ſure to be *a man of truth.* Conſidering that he ſitteth in the ſeat of God, that he doth the work of God, that he *judgeeth not for man, but for God, who is with him in the judgment,* that he beareth the name of *God* and is a petty *God* upon earth, he will not dare to walk contrary to God's command and example, but will *follow God as a dear child,* and as God is *the God of truth,* ſo will he be *a man of truth:* He will uſe all poſſible prudence and pains and patience in ſifting and bolting out of the truth: He will hear both parties, examin witneſſes, ſcan writings and evidences, weigh every information and circumſtance; and after that by diligent inquiſition he hath found out the truth, he will ſtoutly maintain it by pronouncing ſentence accordingly.

Job 29.14.

2 Chron. 19.6.

Exod. 23.28. Pſal. 82.1,6.

Epheſ. 5.1.

Deut. 32.4.

3. Laſtly, from *the Fear of God* will aſſuredly flow *an Hatred of Covetouſneſs,* ſince theſe two cannot poſſibly ſtand together, *the Beginning of Wiſdom & the Root of all evil.* That Judge, that Juſtice, that

Pſal. 111 10. 1 Tim. 6.10.

Advocate, that Jurour, that Witneſs, that Informer, that perſon whatſoever he be, who is greedy of filthy lucre, hath no true fear of God before his eyes: He maketh Gold his God, he ſerveth Mammon, he loveth the World, and therefore *the love of the Father is not in him:* for *the Love of the world is enmity with God.* This is the bane of Courts, the corruption of Juſtice, the inchantment of Magiſtrates: It transformeth them, and maketh them quite contrary to what they ſhould be; ſo that of Patrones of the oppreſſed themſelves become the ſoreſt Oppreſſours, of Shepherds they become λυκοβόροι, *wolves ravening the prey, ſhedding bloud, deſtroying ſouls, getting diſhoneſt gain.* It maketh them neither ſee, nor hear, nor ſpeak, nor act as they ought, but do all againſt both ſcience and conſcience: It *blindeth the eyes of the wiſe, and perverteth the words of the righteous.* An inſtance whereof we have in the young Judges of Beer-ſheba, 1 Sam. 8. 3. who *turning aſide after lucre, and taking bribes, perverted judgment,* contrary to the good example their aged father Samuel had given them. We need not look ſo far for an inſtance; for *ſo are the wayes of every one that is greedy of gain.* And all this is through want of of the Fear of God; Wherewith whoſoever is indued, he will infinitely prefer the ſerving of God and the preſerving of his own ſoul before the gaining of the whole world. This Grace (as hath already been noted) moved that good Governour Nehemiah to chuſe rather to part with his allowance and cuſtomary proviſion then to ſeem a griping oppreſſour of a neceſſitous people. This King

1 John 2. 15.
Jam 4. 4.
Ezek. 22. 27.
Deut. 16. 19.
Prov. 1. 19.
Neh. 5. 15.

Jeho-

Jehoshaphat, in that excellent Charge he giveth to his Judges, recommendeth as a sovereign προφυλακτικὸν and Preservative against Bribery, Partiality, and all Injustice; *Wherefore now*, saith he, *let the fear of the Lord be upon you; take heed, and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.* None of these are with God; neither are any of these with the godly, who sincerely fear him. But if this Fear be wanting, we may come to *the place of judgment*, and *wickedness will be there*; and to *the place of righteousness*, and *iniquity will be there*: we may *look for judgment, but behold oppression; for righteousness, but behold a cry.* This that great Fountain of Poetry, and indeed of all Learning, though they say he was blind, yet saw clearly, that Contempt of God is the sourse of all Injustice;

2 Chron. 19. 7.

Eccl 3. 16.

Isa. 5. 7.

Οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας, *Ilia. π'. 338.*
Ἐκ δ' δίκην ἐλάσωσι, θεῶν ὄπιν οὐκ ἀλέγοντες.

Thus he. And to the same sense speaketh that excellent Roman who so happily emulated the Greek, some say outwent him;

Discite justitiam moniti, & non temnere Divos. Æn. 6. 620.

Would to God that all Magistrates, and others who have to do in Courts of judicature, would follow the counsel of this heathen Monitour, and learn to fear God above, and to exercise and exsecute righteousness here below. This duty not onely the Scripture (as ye have heard) commandeth, but even natural Reason also requireth, as might further be made to appear by many other passages of sober Ethnick writers. Surely then if Christians prove guilty of the non-performance hereof, and

be-

Luke 18. 2. be like the Judge in the Gospel, *which feared not God, neither regarded man*, their sin will be sorely aggravated and their condemnation exceedingly increased by their enjoyment of clearer light and greater means to have done better.

Let me therefore earnestly intreat and beseech you, Honourable, Worshipful, Beloved, that ye will fear the Lord God of heaven and earth, and order all your ways accordingly: And that to this end ye will carry still in your breasts a serious apprehension of God's Presence, his Knowledge, his Justice, his Power, and his Goodness.

Epist. 11. 1. For the first; Seneca saith truly, *Magna pars peccatorum tollitur, si peccaturis testis adsistat.* Privacy and solitude is a great temptation to wickedness; and the presence of witnesses is oft an hindrance and prevention. In this regard, as much as in any, we may say, *It is not good for a man to be alone*, and, *Woe be to him that is so.* Therefore the Stoick well adviseth his friend Lucilius to observe the precept of Epicurus, *Sic fac omnia, tanquam spectet aliquis*; Still to phansie some grave personage, such as Cato, or Scipio, or Lelius, standing by him, and observing his carriage. Without phansying, we have really and in good earnest a far more severe *Arbiter* then Cato continually present. For we say of every place, whether sacred or profane, whether publick or private, as Jacob did of Bethel, *Surely the Lord is in this place, though I knew it not.* The Psalmist telleth us that, which way soever we bend our course, we cannot go *from God's Spirit, nor flee from his presence.* But though he be present everywhere, yet is he especially present

Gen 2. 18. Eccl. 4. 10. Epist. 25. Gen. 28. 16. Psal. 139. 7.

ſent in his own Courts, and in yours. He *walketh in the midſt of the ſeven golden candleſticks*; and he *ſtandeth in the congregation of the mighty*, and *is with them in the judgment*. Plato ſaith it was a cuſtom amongſt the antients to build their Judges Court cloſe by the Temple of the Gods, that the neighbourhood of that ſacred place might ſtrike reverence into the Magiſtrate, and make him take the better heed what he did. And the Ethiopian Judges, they ſay, were wont ſtill to leave their higheſt ſeats empty for the Angels to come down and ſit in. They thought ſo great matters as the Lives and Livelihoods of Men might not be decided unleſs the Gods themſelves were of the *Quorum*; and therefore they reſerved places for them. But be ye aſſured, that how full ſoever your Hall anon be thwacked and thronged, the God of Angels and Men will find room amongſt you. He will be in every place, in every corner, on the Judge's bench, at the Lawyer's bar, in the Jurour's chamber or meeting-place. Therefore let every man ſtand in aw of him, and none dare to misbehave himſelf in ſo dreadful a preſence. Rev. 1. 1. Pſal. 82. 1. 2 Chron. 19 6. *De Legib.* 6.

2. But ſome haply may conceit, like that fooliſh bird, that becauſe they ſee not, they are not ſeen, and conſequently need not fear; Let ſuch therefore, in the ſecond place, know and conſider, that God is not onely preſent with them, but privy to them; and though none ſee him, yet he ſeeth all thorowly:

—— πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούει.

He *is acquainted with all our ways*; *There is not a word in our tongue, but he knoweth it altogether*; Pſal. 139. 2, 3, 4.

Yea,

1 Sam. 16. 7. Yea, he *understandeth our thoughts afar off.* He *seeth not as Man seeth: for Man looketh on the outward appearance, but the Lord looketh on the heart.* Man, whose eye can pierce no further then the outside, may easily be deceived and cousened by the fair shews that crafty companions can cloke themselves and disguise their falshood withall: But God *trieth the reins,* and *weigheth the spirits,* and *knoweth the very secrets of the heart:* Impossible therefore it will be for any to delude and mock him, or to hide his very inmost purposes and intentions from him. Oh who can choose but fear to commit sin, that considereth he standeth before such an *Ephorus* as this! It would be prodigious boldness for a man to cut a purse, much more to cut a throat, before the eye of an earthly Judge: What high and horrid presumption then is it for Christians, who profess a belief of God's Omniscience, to go about by malicious and fraudulent practices to deprive their innocent brethren of life, or liberty, or goods, or good-name? That all-seeing Eye, one would think, might suffice to restrain us not onely from acting, but even from thinking, such mischief. And so it would, were it well thought of. It would quench the sparks of sin ere they raise a flame; It would nip those cursed buds, and not suffer them to ripen; It would crush the cockatrice-egs, that they never should be hatched into serpents. But alas! it is to be feared, few there are who set God continually before them, and therefore few there are who walk uprightly before him. This reason the Psalmist giveth more then once of the Fraud and Cruelty of the ungodly;

Jer 11.20. Prov. 16.2. Psal. 44 21.

Psal 10 11,13. & 73.11.

They

They ſay, ſaith he, *The Lord ſhall not ſee, neither ſhall the God of Jacob regard it.* Let me anſwer and ſilence ſuch men (if there be any thing of Man left in them) with the words that follow; *Underſtand, ye brutiſh among the people: and, ye fools, when will ye be wiſe? He that planted the ear, ſhall he not hear? and he that formed the eye, ſhall he not ſee?* He doth ſee thee, though thou thinkeſt he doth not, from *the height of heaven*, and *through the dark cloud*. His *eyes*, ſaith the ſon of Sirach, *are ten thouſand times brighter then the Sun, beholding all the ways of men, and conſidering the moſt ſecret parts*. He ſeeth, and heareth, and underſtandeth infinitely more then all the world, and diſcerneth that which none elſe can; that being true of him which the Delphick Devil ſaid falſly of himſelf,

Pſal. 94. 7. --- 8. --- 9. Job 22. 12, 13. Eccl. 23. 19.

Οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν, καὶ μέτρα θαλάσσης Herdot. Clio.
Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω.

He counteth the Sands on the ſhore, and the Drops of the deep; and, which is much more, he is καρδιογνώστης πάντων, and *knoweth what is in man*. He taketh exact notice not onely of that which cometh from thee, but of that alſo which is contrived within thee, of all the plots and projects that thou art forging in thy brain or breaſt. Since God's Eye therefore doth ſo narrowly watch thee, let it be thy care to ſet a ſtrict watch over thyſelf, not over thy Tongue and Hands alone, but alſo over thy Heart, and ſuffer not evil thoughts to lodge within thee.

Acts 1. 24. John 2. 25.

3. But again, ſome there are who, notwithſtanding all this, bleſs themſelves in their own

hearts, and hold it folly for a man to amuze and amaze his mind with the conceit of God's Omniſcience, ſince though he ſeeth and knoweth never ſo much, he neither doth nor ſaith any thing;

Lucret. 1. *Nec bene promeritis capitur, nec tangitur iratâ.*

His favour is neither won with good ſervices, nor loſt with bad; but he ſtandeth an indifferent and unconcerned ſpectatour of humane actions. *They*
Pſal 50. 18. *conſent with thieves, and are partakers with adulte-*
— 19. *rers; They give their mouths to evil, and their*
— 20. *tongues frame deceit; They ſit and ſpeak againſt their*
— 21. *brother, and ſlander their own mothers ſon: Theſe things they do; and God keepeth ſilence,* and therefore *they think that he is altogether ſuch a one as themſelves;* They take his ſilence for conſent: And
Eccl 8. 11. *becauſe ſentence againſt* their *evil works is not exſecuted ſpeedily, therefore their heart is fully ſet in them to do evil.* They ſee not groſs offenders laid hold on by Divine Juſtice ἐπαυλοφώρῳ, in the very act; They ſee not Knights of the poſt, falſe Witneſſes
Acts 5. 5, 10. and forſworn Jury-men, ſerved as Ananias and Sapphira were, ſtruck dead with the lie in their mouths; They ſee not unconſcionable Lawyers ſtruck dumb at the bar for miſemploying that excellent gift of Eloquence in gilding-over cauſes manifeſtly rotten,

V. Æn. 4. 647. — *non hos quæſitum munus in uſus;*

They ſee not corrupt and unjuſt Judges ſuddenly plucked from the Bench below to the Bar above; They find that by wronging and ruining of others
Pſal. 73. 12. themſelves *proſper in the world,* and *increaſe in riches:* And hence they conclude, that, though God ſee their courſes, he diſliketh them not; hence they embolden, and harden, and ſtrengthen them-

themſelves in their wickedneſs, deſpiſe the threatnings of God, and abuſe *his goodneſs, and forbearance, and long-ſuffering*, which ſhould *lead them to repentance*. Thus *eaſe and proſperity deſtroy ſilly ones*. O that theſe men would believe the Scriptures! Thence they might learn that God is infinite in Juſtice as well as in Knowledge; that *he is not a God that hath pleaſure in wickedneſs*, but *hateth all workers of iniquity*, and *abhorreth the bloody and deceitful man*; that he is *the Judge of all the earth*, and *will do right*; that *he will by no means clear the guilty*, but though at preſent he *endure with much long-ſuffering the veſſels of wrath*, he will in due time make himſelf *known by exſecuting judgment*: Though he now *keep ſilence*, yet preſumptuous ſinners ſhall one day find, if in the mean while they repent not, *he will reprove them, and ſet all their ſins in order before their eyes: Every work will he bring into judgment, with every ſecret thing, whether good or evil*. Then impenitent wretches ſhall feel the patience they abuſed turned into fury, and the blow they feared not fall the heavier by how much it was the longer in fetching. *Now conſider this, ye that forget God, leſt he tear you in pieces, and there be none to deliver.*

Rom 2.4. Prov.1.32. Pſal.5.4. --- 5. --- 6. Gen.18.25. Exod.34.7. Rom.9.22. Pſal.9.16. Pſal.50.21. Eccl.12.14. Pſal 50.22.

4. But ſtill perhaps ſome there are who love to flatter and feed themſelves with vain hopes of ſcaping well enough at that dreadful day of doom, great men eſpecially, ſuch as here upon earth have had both the face and fortune to overbear right by might, to baffle Magiſtrates, to elude the Laws of the Land, to *break all bands aſunder*, to *caſt away all cords from them*, and to paſs through eve-

Pſal 2.3.

ry obſtacle with as much eaſe and ſport as Waſps and Hornets bruſh through the nets of Spiders. Such ſights as theſe the late times have preſented us with more then a good many. We have ſeen
Eccl 10 6. *Folly ſet in great dignity, and the rich ſit in low*
— 7. *place:* We *have ſeen ſervants on horſes, and princes walking as ſervants on the earth:* And

Aſperius nihil eſt humili, cùm ſurgit in altum.

We have ſeen the very dung and duſt of the earth flie in the face of Authority and Majeſty it ſelf. We have ſeen men well worthy to have been advanced to the gibbet, ſitting gravely on the Bench, and not only truſsing-up far leſſer offenders then themſelves, but alſo oftentimes ſentencing honeſt and loyal ſubjects, yea, (which is the height of villany) their liege Sovereign, unto death. Certainly theſe bold wretches feared not the fury and force of the Almighty. But if there be any of thoſe Γιγάντες, of that brood of Titans, yet above
Pſal 2.4. ground, let them know that *He who ſitteth in the heavens will laugh them to ſcorn, the Lord will have them in deriſion:* And that what power ſoever they either have had, or ſtill have, over men, they can have none at all over God, who is omnipotent, and regardeth neither the perſons, nor power, nor number of his enemies. But though they be never ſo
Luke 19.42. many, never ſo mighty, unleſs *in this their day they know the things which belong unto their peace,* He
Pſal. 2. 9. will in that day of his *break them with a rod of iron, and daſh them in pieces like a potters veſſel.* By one
Pſal. 9 17. word of his mouth all *the wicked ſhall be turned into hell, and all the people that forget God.* Thy preſent wealth ſhall not be able to purchaſe thy pardon, nor

thy

thy preſent dignity to procure any exemption. Thou ſhalt fare no better then the meaneſt ſinner: Nay, much worſe: for, *Potentes potenter*; *Mighty ſinners ſhall be mightily tormented*, Wiſd. 6. a Chapter worthy to be ſeriouſly peruſed by all great men, that they may become good as well as great. I will ſhut up this point with the words of the Pſalmiſt; *Be wiſe now therefore, O ye Magiſtrates; be inſtructed, ye Judges of the earth.* Learn this leſſon, That God's Preſence cannot be avoided, his Knowledge cannot be deluded, his Juſtice cannot be corrupted, his Power cannot be reſiſted; Learn this, and ye will be wiſe indeed: for then ye will *ſerve the Lord in fear.* Wiſd. 6. 6. Pſal. 2. 10. —11.

Theſe Notes haply may ſeem harſh and unpleaſant: But they ſhould not do ſo, ſince they are very profitable, and may (with the concent and concurrence of God's grace) like the ſtrokes of David's harp, ſerve to allay and charm the evil ſpirit that is in us, and to ſettle and compaſs our minds in a right tune and harmony. But though the Strings be good, I will touch them no more at preſent, but ſlip over them to another, with which I will endeavour to cloſe ſweetly.

5. In the laſt place, let all Magiſtrates, for the ingendring and increaſing *the Fear of God* in their hearts, often remember and conſider the Goodneſs of God unto them and his Favours beſtowed upon them; How he hath placed them in the nobleſt rank of his earthly creatures, and indued them with rational and immortal ſouls, capable of grace and glory; How he hath called them to knowledge of him, to faith in him, to hopes of living;

ving for ever with him; How he hath raiſed them aloft, and ſet them above their brethren, hath put Wiſdom into their heads, and the Sword into their hands; made them Oracles of juſtice, Living Laws, Pillars and Props of the Common-wealth, *Eyes to the blind, Feet to the lame, Fathers to the Poor*, a Refuge to the oppreſſed, and a Terrour to oppreſſours, in a word, his own Miniſters and Vicegerents and Repreſentatives upon earth. *Gods* they are all, and *Children of the Moſt high*: He himſelf ſtileth them ſo Pſal. 82. 6. Such honour have all Chriſtian Magiſtrates. Now let every Magiſtrate ſeriouſly conſider this, and in ſtead of being proud of God's gifts, *as if he had not received them*, he will bethink and beſpeak himſelf with the Pſalmiſt, *What ſhall I render unto the Lord for all his benefits towards me?* and finding himſelf to be the Child of God in ſo many reſpects, by Creation, by Adoption, by Office and Authority, as a Man, as a Chriſtian, as a Magiſtrate, he will hold himſelf bound as it were by a threefold cord to ſerve his heavenly Father with filial Fear and Reverence.

Job 29.15,16.

1 Cor. 4.7.

Pſal. 116.12.

I have done with the ſecond Qualification of Judges; but have inſiſted on it ſo long, that the time will not now ſuffer me to ſpeak, as I once intended, of thoſe two that remain. Neither indeed will it be neceſſary that I ſhould, if what hath been ſpoken concerning *the Fear of God* be believed and practiced as it ought, ſeeing thoſe other Qualifications, as I told you, naturally flow from this, and conſtantly attend upon it, like handmaids upon their miſtreſs. Thoſe Judges who *fear God*, will

will be alſo *Men of truth, and Haters of covetouſneſs.* Which that all of us, not only Magiſtrates, but Subjects, may be, the God of all grace grant through Jeſus Chriſt our Lord: To whom with the Father and the holy Ghoſt be all honour and glory for evermore.

FINIS.